THE

EVANGELIST,

BY WALTER SCOTT.

Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.
MESSIAH.

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TO THOSE WHO HAVE OBEYED THE ANCIENT GOSPEL.

AN ADDRESS.

BELOVED OF GOD,

Grace, mercy, and peace to you from God and from Jesus our Lord.

In addressing you, at the commencement of a new year—a people evidently redeemed to God by your obedience to the Gospel of our Lord Jesus—I feel myself constrained first of all solemnly to recognize the superabounding kindness of our Heavenly Father towards us during times that are past in all the things that relate to life and to religion. As men, to what degree of freedom, political security, and general affluence, higher than that which we enjoy within the bounds of our infant, but illustrious Republic, can we aspire? As Christians, we are left with nothing for which to ask! In every thing that relates to the present life and to that which is to come, in every thing that relates to the present order of things and to man, his past fortunes, his present condition, and his future destiny, God has gifted us with a superlative and kingly profusion of all knowledge and grace. His rich wisdom has illuminated our understandings; his

favours have touched our hearts; and he has purified our morals, and controlled and remodelled our conduct and character, not so much by laws, statutes, and ordinances, verbially and authoritatively announced, as by the number, variety and magnitude of his Princely immunities, distinctions, honors, privileges, and blessings, conferred on us through Jesus Christ our Lord.

To God then, who siteth upon the throne, and to Jesus Christ be everlasting honor.

Beloved, when, by the departure of our Lord for heaven, the care of the Christian Religion devolved upon his Apostles; the gravity of their mission and our necessities rendered it imperious, that they should announce the Gospel to mankind in the terms in which it had antecedently been communicated to them by its Author.* In the discharge of this high duty these chief ministers of our Religion, the Apostles, have left the world no room to charge them with unfaithfulness; the historical remains embodied in the New Testament, are imperishable evidence, that their course in this respect has been commensurate with the exigences of the world; and their fidelity proportioned to the peculiar nature and high responsibilities of their exalted mission: with these Evangelical monuments in our hands we can, dispite of the lapse of time, immense political changes, the eclipsing of empires and thrones, and the general mutation to which, in eighteen hundred years, men and manners, and all terrestrial establishments, have been subjected, say, that we are still in possession of "the Faith once delivered to the Saints:"

But while we acknowledge with joy and profound gratitude our numerous obligations to the Heavenly Father through his Son, the Prince of Life and his Apostles, in another point of view the condition of our royal kingdom is supremely to be deplored. The Holy Gospel, on whose principles the institution is founded, has, in the hands of its pretended friends, suffered the most shocking deterioration: It has been disordered, transposed, and misunderstood; its most obvious principles have been changed; its privileges misapplied; its ordinances cancelled, and its laws subverted, and it has been forced to become the apparent cause of a thousand miseries to mankind rather than of salvation, and of infinite scandal rather than of glory in the highest to God, and to Jesus our

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* If the reader has studied Homer, Virgil, and other Epics, he will recollect with what care ambassadors, when they reached their places of destination, delivered the messages intrusted to them. They repeated them in the very words in which they had received them from their royal masters—a piece of state decorum to which, it is deeply to be regretted, Modern ministers of the kingdom of heaven, have paid but too little regard. How should such servants as they are, prove successful in reconciling the world to God, seeing they so inconsiderately depart from the words in which the message was originally delivered by our royal master? by their party expositions and glosses, they give an air of doubtfulness, uncertainty and obscurity to the entire Gospel. En.

Lord.* The Gospel, considered as a matter of fact, consists in the proposition that "Jesus Christ is the Son of God;" as a principle it is faith; as a privilege it is the remission of sins; as a sentiment it is love; and in hope, it is eternal life. When first announced for salvation, all who embraced its proposition, were readily and cheerfully admitted by the faithful to its privileges, and became distinguished for its prevailing sentiment—love. It was wont to be said of them 'Behold, how these Christians love one another.' The reverse of all this, however, is true now: the simplicity of the Gospel has fallen a sacrifice to meritricious system; it is no longer enunciated in the style and language of the Apostles; its great proposition is lost sight of amid the endless multiplicity of party dogmas; its principle of faith is involved in mystic and metaphysical subtleties, or *de facto* changed; its privileges are undervalued or unknown; its sentiment of love is changed to low suspicion, or implacable hatred;† and the whole profession is thrown off its guard, not knowing, and not caring, that the coming of the Lord draweth nigh.

Among the subjects, therefore, which naturally and obviously present themselves for consideration to those who have obeyed the Apostolic Gospel, its early, continuous and present corruption, is, perhaps, the most surprising; but though this, when understood, is calculated to excite even our astonishment, there is another subject however, which, when perceived, is no less fitted to fill us with wonder. It is more immediately related to our performance of duty, and calls for our more immediate and more constant attention. I allude to "*the conversion of mankind.*" That the Gospel has, from a very early period

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* The Roman Catholics demand as a *sine qua non* that her converts recognize the infallibility of Mother Church; and in the creed of Pope Pius IV, which is conceived to be the best summary of her doctrine, the 15th article reads as follows: "I do admit the Holy Scriptures in the same sense that our Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them, and I will interpret them according to the unanimous consent of the fathers." It is said that since the seventh century, the Roman Catholics "have butchered, in their blind and infernal zeal, for (their) church, no less than 50 *millions* of Protestants." The Spaniards killed 12 *millions* of natives, on the continent of America, besides many more that fell in the islands: and to bring them under the jurisdiction of the Pope, not of Christ, they were driven in herds into the sea, and, in this mock manner, baptized.

† The Roman Emperors of the three first centuries, after the birth of Christ, are somewhere said by Jerome, to have martyred 5000 Christians a day, every day in the year except one; that is, they put to death at different times, during those centuries, 1,820,000 souls! The Heathens, however, according to this calculation, were not half so bloody as the Papists have been. The Infidel Philosophers, who are evermore charging the Gospel with cruelty and murder, though it prohibits every thing of the kind under the most awful sanctions, by a most tremendous retribution, have turned their arms one against another, and have murdered, (in France) upwards of 3,000,000 in the the course of seven years.—*Plea for Religion.*

of its history, been corrupted, is a fact; but that the conversion of mankind rests with those who profess it as it came out of the hands of its author, is also a fact; yes, if the world must be converted, and who will deny it? the task necessarily devolves on those who recognize the original means by which it was intended of God and Christ to be accomplished: this herculean labour, in all its extent and grandeur, is assigned to the sons of God; and has not been committed to angels, nor demons, nor men in the flesh, nor to those who corrupt or have corrupted the Truth: and let the sons of God recollect also, that as in Nature reaction is equal to action—so in religion responsibility is equal to privilege; or as my Lord the King has delivered it: "To whom much is given, of the same much shall be required." To us then, who have shaken off the authority of men, much has been given, and, seeing we have received the Truth in Christ, of us much will be required.

Conversion of the world" is, it must be confessed, an expression of wide import; but let us not decline the consideration of it in all its extent; let us, fellow citizens of the kingdom of heaven, enquire, and know, and decide and act, according to the true state of the case; let us look at things as they are, and fit ourselves for noble enterprize. Shall false religion for ever pervade the earth despite of the true system revealed of God? Shall corrupt forms of the true religion be everywhere palmed on mankind, and the sons of God offer nothing n turn?

The world in regard to religion is divided into Jews, Christians, Mahometans, and Pagans: the whole amounting probably to 800 or 1000,000,000, an immense mass of flesh and blood indeed, of which the following summary, in regard to numbers, has been given:

Pagans	482,000,000
Mahometans	140,000,000
Christians	175,500,000
Jews	2,500,000

The religion of the world may be divided into that of the East and of the West The religion of the East is idolatrous and false; that of the West is true, but corrupted. Deplorable are the effects of either.

Whether those ministers, who affect to be successors of the Apostles in office, have or have not acted with Apostolic enterprize and in the spirit of the Apostolic mission, may, it is conceived, be fairly learnt from the above statement in which it is demonstrated, that after eighteen hundred years, one half of all the men upon earth, are, in a religious point of view, in no better a state than that in which they were at the coming of Christ. The remainder, with the exception of the nominal christians, are the slaves of an abrogated, or a false religion, Jews or Mahometans.

The greater portion, 400,000,000 of the human race are in fact Hindoos; that is, they are under the debasing influence either of the philosophy or religion

of Hindostan! The superstition of this country has spread itself over the vast empires of China, Japan, Burmah, Tartary, Siam, &c. But to form any thing like a just conception of the darkness in which the human mind, in these nations, is involved, it would be necessary, it is said, for a person to become a resident there, "that he might read and see the production of those minds, and witness the effects of the institutions they have formed as displayed in the manners, customs, and moral circumstances of the inhabitants.

The population of Hindostan is divided into four casts; and those best acquainted with their system of government and religion, have imagined, that the whole is the work of the Bramins, who by their civil, political and religious arrangements, have laid the whole population prostrate at their own feet.

The four Casts are designated Bramins, Kshutreyu, Voishyu, and Shoodru. To the first are assigned the Priesthood and the business of legislation,* to the second the executive; to the third trade and commerce; and to the fourth all manner of servile employment. In every country, in which the Priesthood have been intrusted with the work of legislation, the people have suffered in a proportionate degree all the miseries of ignorance and degradation; but in no part of the world have men suffered more from this dangerous pre-eminence than in Hindostan, where the Bramhan enjoys the distinction of a God, and the ill-fated Shoodru is degraded to a condition below that of the brutes.

But if the unprincipled framers of the Hindoo policy have, despite of justice, been careful to secure their own superiority in church and state by distinctions the most forced and unnatural, they have proved themselves no less base and ingenious in the art of enriching themselves, by having imposed upon the wretched Hindoos, customs the most humiliating; customs †at war alike with justice,

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* "If a Shoodru committed adultery with the wife of a Bramhan he was to be mutilated, and to be bound upon a hot iron plate, and burnt to death; if he stole a Bramhan he was to be burnt to death; if he sat upon the carpet of a Bramhan, the magistrate, having branded him, was to banish him the kingdom; if a Shoodru, through pride, spat upon a Bramhan, his lips were to be cut off; if a person of this cast plucked a Bramhan by the hair, or by the beard, or seized him by the neck, the magistrate was to cut off both his hands; if he listened to reproaches against a Bramhan he was to pour boiling lead into his ears;—and as all these horrible punishments on earth, had not sufficiently degraded the Shoodru, the wrath of the Bramhan pursued him into the next world, for the same shasters teach, that if a Shoodru do not rise to receive a Bramhan with due honor, he will become a tree after death; if he look angrily at a Bramhan his eyes will be put out by Yumu, the Hindoo Pluto."

† As all the Priests are Bramhins, they are of course the interpreters of the Vedu, and the spiritual guides of the people. Whatever is offered or devoted to the Gods becomes the property of the Bramhins.

with true religion, and with the nature and dignity of the human understanding; "as soon as a child is conceived in the womb, a Bramhan must be called to repeat certain formulas when he receives a fee and is feasted; other levies are made for the birth; and at the birth; also when the child is a few days old; again when it is six months old; when two years old; again at eight or nine, and again at marriage; in sickness, the Bramhan is paid for repeating forms for the restoration of the patient;—after death his son must perform the shraddhu, the offerings and fees at which are given to the Bramhans twelve times during the first year, and after that annually;—if a Shoodru meet with a Misfortune, he must pay a Bramhan to repeat incantations for its removal; if his cow die he must call a Bramhan to make an atonement; if he lose a piece of gold he must do the same; if a vulture has settled on his house he must pay a Bramhan to purify his dwelling; if he go into a new house he must pay a Bramhan to purify it; if a Shoodru die on an unlucky day his son must pay a Bramhan to remove the evil effects of this circumstance; if he cut a pool, or a well, he must pay a Bramhan to consecrate it; if he dedicate to public purposes a temple, or trees, he must do the same; at the time of an eclipse a Bramhan is employed and paid; on certain lunar days the Shoodru must present gifts to Bramhins; ——at the time of the small pox, a ceremony is performed by the Bramhans; they are paid for assisting the people to fast; to remove cutaneous disorders the Bramhins pray to one of their goddesses, and receive a fee; Bramhins are employed daily to offer worship to the family god of the Shoodru;—the farmer does not reap his harvest without employing a Bramhan to perform some ceremony;—a tradesman cannot begin business without a fee to a Bramhan;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has rented, without a ceremony, and a fee; nearly one hundred festivals are held in the course of a year, at which Bramhins are entertained, and in some villages, feasts are celebrated at a hundred houses at once. At the house of a Raga, at particular festivals, sometimes as many as 20,000 Bramhins are feasted. Instances are mentioned, of 100,000 Bramhins having been assembled at one feast!"

Men, according to the natural progress of moral turpitude, are first knaves and then sceptics, then deists, and finally atheists; accordingly, the arrogant and tyrannical, but base and beggarly Bramhan, after having plundered the miserable Shoodru of the fruits of his industry, and of every thing that renders life agreeable, teaches him to seek for the peace and affluence in another world which are denied him in this, by offering to the gods the sad remains of his wretched existence, and by casting himself into the Ganges;* or before the wheels of the car of the god Juggarnaut.†

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* "There are upwards of three millions of holy places on the Ganges; to these places the natives continually resort, at a great expense of time and money, to make offerings and pay worship, to the goddess Gunga or Ganges."

† "A body of prostititues were maintained in the temple of this idol for the use of the worshippers; and various other systematic indecencies, which will not admit of description, form a part of the service." A vast proportion of the pilgrims to this temple, die by the way from want, fatigue, or disease At a distance of fifty miles from the spot the approach is known by the quantity of human bones which are strewed by the way.

The penances to which the Hindoo worshipper voluntarily subjects himself, are sometimes of the cruelest kind; in opposition to one of the most beautiful maxims of revealed religion, viz: Thou shalt not tempt the Lord thy God, the Hindoo will throw himself from various heights upon iron spikes stuck into bags of straw; and boast of the power of his God in preserving him in circumstances of such imminent danger. They also cast themselves upon knives; and pierce and bore their tongues, and sides, with lancets and pieces of pointed iron. They sometimes do penance with canes thrust through their sides as thick as a man's finger; and are occasionally seen with the pointed handle of iron shovels sticking in their sides, or in their tongues; sometimes they cover their breasts and arms and other parts of their body with pins; and even walk with swords and spears, living snakes, bamboos and ramrods, thrust through their tongues;—among their voluntary inflictions may be mentioned the horrid practice of swinging with hooks stuck in their shoulders and thighs.* In hopes of expiating their mortal sins some swing all their lives; others suspend themselves with their heads downwards; others continue during life in one unvaried posture; carry a cumbrous load; drag a heavy chain, or crawl on their hands and knees around an extensive empire!

Of all the Deities of Hindostan none had attained more distinguished renown than the God Juggernaut. "His temple was esteemed the most sacred of all the religious establishments of the Hindoos, and was annually visited, on the lowest calculation, by 1,200,000 people."

"The idol was a carved block of wood, with a frightful visage, painted black, and a distended mouth of a bloody colour. His arms were of gold, and he was dressed in a gorgeous apparel. On festival days, the throne of the idol was placed upon a stupendous tower, about sixty feet high, resting on wheels, which indented the ground deeply as they moved slowly around under the ponderous machine. The horses which were fixed to the car, with the driver and the little figures, were all made of wood. Attached to the principal tower, were six ropes, of the length and size of a ship's cable, by which the people draw it along. Upon the tower were the priests and satellites of the idol, surrounding his throne, who occasionally addressed the worshippers in libidinous songs and gestures. Such was the car of Juggernaut imitations of which abounded in many towns of Bengal."

The Idolatry of Hindostan constitutes the broad basis of Asiatic worship. In China it is modified by the Philosophy of Confusius, and the worship of the god

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* "A man fell from the post at Kidurpooru, while whirling round with great rapidity; and falling upon a poor woman, who was selling parched rice, killed her on the spot: the man died the next day. At a village near Buljbuj, some years since, the swing fell and broke a man's leg. The man who was upon it ran to another tree, was drawn up and whirled round again as if nothing had happened."

Fo, in whose religion in many instances, there is, it is said, a similarity to the external forms of the Romish church. "Upon the altar of the Chinese temples were placed behind a schreen an image of *Sin-moo*, or the Holy Mother, sitting with a child in her arms, in an alcove, with rays of glory round her head, and tapers constantly burning before her."

In Thibet, darkened by the presence and superstitious splendors of the Grand Lama, religion in its exterior forms approaches still nearer to the Roman Catholic, "Friar Horace says, that in the main the religion of Thibet is but the counterpart of the Romish."

In Japan the government is tyranical, and the religion essentially idolatrous. Catholicism was introduced into the empire in the beginning of the seventeenth century, but the Jesuits being detected in some intrigues in the affairs of the government, an order was issued by the jealous and arbitrary Emperor, in 1615, for the entire suppression of the new religion. Since that period a violent prejudice has existed among the Japanese against every thing bearing the Christian name. They annually trample upon the image of the Saviour, the Virgin Mary, and the Cross; and thus perpetuate their hatred to Christianity.

In the Tartar Regions religion is "a mixture of Lamaism, Islamism, and Gentooism, partaking in some cases also of a resemblance to the corruptions of the Greek and Romish churches." The Laplanders are full of idolatry and pray to their Ancient idols.

The Islands south of Asia together with the whole continent of Africa, is one sink of the grossest and most abominable idolatries! Every thing from the sun and stars down to the stones they tread upon, is with the inhabitants an object of worship, while the doctrine of the Metempsychosis, or of Transmigration, renders them miserable or happy according as it happens to touch their hopes or their fears.*

The great and extensive East, and the South, as it respects religion, are, perhaps even now, in no better a condition than at the advent of our blessed Lord and Saviour. The countries which compose these vast portions of the Globe, are full of false religion and bad government; the effects of which, are ignorance, immorality, misery, degradation.

What then is to be done for the great East and South? For myself, beloved Brethren, I am not persuaded that the Patrons and Disciples of the Ancient Gospel and Ancient order of the church, though comparatively few in number,

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* "Kolloh is the name of a great spirit who is supposed to reside in the vicinity of Yaugroo, in Western Africa He makes his abode in the woods, and is rarely seen except on mournful occasions, such as the death of their king, or of some other of their head men, or when a person has been buryed without having observed the usual ceremonies of dancing, drinking palm wine, &c. in remembrance of their departed friends. The Kolloh is made of Bamboo sticks and porcupine quills; it has a very frightful appearance; when the people are delinquent and forget to perform the usual ceremonies, a certain man, a faithful servant of the Devil, puts the Kolloh on his head, and stalks about the country scaring the people, and driving them to the place of assembly."

are wholly dispossessed of the means necessary to render assistance to these benighted portions of mankind. Our churches already embrace men of the first talents and acquirements; in the number of those who have obeyed the Original Gospel, and been immersed for remission of sins, are found, Judges, Generals, Colonels, Statesmen, Lawyers, Physicians, Professors of Colleges, Heads of Academies, Scholars and Philosophers. Are not the talents and attainments of these distinguished Brethren the property of the church? Will she not then turn them to the noble purposes for which they have been consecrated by faith in Jesus Christ; and by so doing raise up, even at the eleventh hour, a people for his name in the four quarters of the earth? Shall the Son of God appear a second time amongst us without any adequate preparations for his reception? Behold he is at the door! Shall we not make one final struggle then to atone for the misconduct of those who have thrown upon our hands the Christian religion in its present state of deepest prostration? O that the men of the Christian nation, the princes of the Most High, would frame an embassy of their nobler Brethren, to debate the question of pardon and eternal life in the courts and cabinets of the judges and kings of the earth!

In the West the Holy Scriptures constitutes the basis of religion; for Judaism, the Greek church, Romanism, Mahometanism,* Protestantism, &c. are only so

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* That Mahometanism is only a deflection from the true religion, was the opinion of that great and good man George Stanley Faber: making allowance for the false and arrogant pretentions of its founder, it is nothing else; and this may be learned from the *Credo*, of the Musselmans, in which the authority of the Bible is openly avowed, and which reads as follows.

Mahometan Credo.

I believe in the Books which have been delivered from heaven, by the Prophets In this manner was the Koran given to Mahomet, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus: I believe in the Prophets and the miracles which have been performed Adam was the first Prophet and Mahomet the last. I believe that for the space of 50,000 years the righteous shall repose under the shade of the terrestrial Paradise; and the wicked shall be exposed to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell, It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe in the waterpools of Paradise. Each of the Prophets has, in Paradise, a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell, the inhabitants of the former know no want, and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The wicked are, on the contrary, tormented with fire, and by voracious and poisonous animals.

Jewish Credo.

The religious tenets of the Modern Jews are to be found in the celebrated confession of faith drawn up by Maimonides at the close of the twelfth century. It is as follows:

I. I believe with a true and perfect faith, that God is the Creator, (whose name be blessed,) governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work, for ever.

many deflections from the simple dictations of the Divine Oracles. The countries into which these declensions from the true religion have spread themselves

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II. I believe, with a perfect faith, that the Creator (whose name be blessed) is one; and that such an unity as is in him can be found in none other; and that he alone hath been our God, is, and for ever shall be.

3. I believe, with a perfect faith, that the Creator (whose name be blessed) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.

4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.

5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.

6. I believe, with a perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that the prophecies of Moses our master, (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.

8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him)

9 I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given us of God (whose name be blessed.)

10. I believe, &c. that God (whose name be blessed) understandeth all the works and thoughts of men, as it is written in the prophets: he fashioneth their hearts alike, he understandeth all their works.

11. I believe, &c. that God will recompense good to them that keep his commandments, and will punish them who transgress them.

12. I believe, &c. that the Messiah is yet to come; and although he retard his coming, yet I will wait for him till he come.

13. I believe, &c, that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated world without end. *Amen.*)

Greek Credo.

The Greek Church, without any established Articles of Faith, receives the Holy Scriptures, and the Decrees of the first seven General Councils.

1. The Council of Nice, 325 against *Arius*.
2. The first of *Constantinople*, 381 against *Macedonius*.
3. The Council of *Ephesus*, 431 against *Nestorius*.
4. The Council of *Chalcedon*, 451 against *Eutychus*.
5. The second of *Constantinople*, 453 against *Oregen's* writings.
6. The third of *Constantinople*, 680 against *Sergius*, &c.
7. The second of *Nice*, 787 against the *Idol-Breakers*.

Romish Credo.

The finical, starched, but dangerous, because murderous *credo* of the Romanists, we here subjoin in the form of a note. It is called the Creed of Pope Pius IV, and is embraced in twenty-four articles

ART. I. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. The one true and living God in three persons, Father, Son, and Holy Ghost.

ART. II, I believe in one Lord Jesus Christ, the only begotton Son of God; begotten

with the most remarkable success, are the Western Asia, Northern Africa, Europe, and the civilized portion of the New World.

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of the Father, before all worlds; light of light; very God of very God; begotten not made; being of one substance with the Father by whom all things were made.

ART. III. Who for men, and our salvation, came down from heaven, and was incarnate of the Holy Ghost, of the Virgin Mary, and was made man.

ART. IV. And was crucified also for us under Pontius Pilate; he suffered and was buried.

ART. V. And the third day rose again according to the scriptures.

ART. VI. He ascended into heaven; sits at the right hand of the Father.

ART. VII. And is to come again with glory, to judge both the living and the dead, of whose kingdom there shall be no end.

ART. VIII. I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who spake by the prophet.

ART. IX. I believe in one only catholic and apostolic church.

ART. X. I acknowledge one baptism for the remission of sins.

ART. XI. I look for the resurrection of the dead.

ART. XII. I believe in the life of the world to come. *Amen*

ART. XIII. I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

ART. XIV. I do admit the Holy Scriptures in the same sense that our Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous consent of the fathers.

ART. XV. I do profess and believe, that there are seven sacraments, truly and properly so called, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them to every one, (viz.) baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they do confer grace, and that of these things, baptism, confirmation, and orders cannot be repeated without sacrilege. I also receive and admit the received approved rites of the Catholic Church, in her solemn administration of all the aforesaid sacraments.

ART. XVI. I embrace and receive every thing that hath been defined and declared by the holy Council of Trent, concerning original sin and justification.

ART. XVII. I do also profess, that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that, in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the bloood; which conversion the whole Catholic Church call TRANSUBSTANTIATION.

ART. XVIII. And I believe that under one kind only, whole and entire, Christ is taken and received.

ART. XIX. I do firmly believe there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful.

ART. XX I do believe, that the saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer prayer unto God for us; and that their relics are to be had in veneration

ART. XXI. I do believe that the images of Christ, of the blessed Virgin the Mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be paid unto them.

ART. XXII. I do affirm that the power of indulgences was left, by Christ in the Church; and that the use of them is very beneficial to Christian people.

The Jewish Religion as a written religion, is so perfectly settled and described in the Pentateuch as to be easily understood by the devout and curious of all professions. The Modern Jews are eminently distinguished for the ardent hopes which they entertain of the speedy advent of Messiah; who, they believe, is to be a temporal prince. They are transcendently excited in many parts of the earth where they now sojourn; and they abhor Christianity.

The Greek, and Roman churches, which are so similar in their doctrines and the number and burdensomeness of their rites and ceremonies, have so fortified themselves behind the magistracy of the several kingdoms, over which they are dispersed, and are so imbedded in the prejudices and affections of the people as to present formidable and effectual barriers to the progress of the simple, ancient Gospel of the New Testament. Nevertheless, the time when God, according to the sure word of prophecy, will subtract from these splendid, but false establishments, the civil basis on which they rest, and put it into the hearts of kings, to "hate" and detest them, is joyfully anticipated, by the advocates of the Original Gospel.

ART. XXIII. I do acknowledge the holy Catholic and apostolic Roman Church to be the mother and mistress of all churches; and I do promise and swear true obedience to the bishop of Rome, the successor of Peter, the prince of the Apostles, and the Vicar of Jesus Christ.

ART. XXIV. I do undoubtedly receive and profess all other things that are delivered, defined by the sacred canons and œcumenical councils, and especially by the holy Synod of Trent: and all other things contrary hereunto, and all heresies condemned, rejected, and enathematized by the church, I do likewise condemn, reject, and anathematize.

Protestant Credo.

I believe in God the Father, the Almighty, maker of heaven and earth; and in his Son Jesus Christ, our Lord; who was born of the Virgin Mary; crucified, dead, and buried; descended into hell; the third day he arose again from the dead; ascended into heaven, where he sitteth at the right hand of God; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church; the communion of Saints; the resurrection of the dead: and the life everlasting. *Amen.*

Unbeliever's Credo.

"I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or no. I believe also, that the world was not made; that the world made itself; that it had no beginning; that it will last for ever, world without end.—I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body nor soul.—I believe there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in Moses; I believe in the first philosophy; I believe not the Evangelists I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes I believe in Lord Bolingbroke; I believe not St Paul. I believe not revelation; I believe in tradition; I believe in the Talmud: I believe in the Alcoran; I believe not the Bible; I believe in Socrates; I believe Confusius; I believe in Sanconiathan; I believe in Mahomet; I believe not in Christ.—Lastly, I believe in all unbelief"

Christian's Credo.

"Behold my beloved Son in whom I delight!"

The low and distressed condition of certain remnants of the independant Græcian profession, with that of others, scattered throughout Egypt, Abyssinia, Armenia, Georgia, Mesopotamia, &c. present these sects as proper objects of Christian philanthrophy to the generous and enlightened Disciple of the Lord Jesus. Heretofore no splendid nor extensive enterprize could rationally be expected from the Brethren; six winters have not yet past away since the reenunciation of the Gospel in its original terms; but the time is fast approaching, it is hoped, when the Disciples of the Ancient Gospel will seize on more illustrious prizes, and celebrate more brilliant and extensive victories, than can, possibly, be won, in their wars with the innumerable and pertinacious sects, by which they are, at present every where, surrounded. May we not hope, that men, of nobler mould than ourselves, of more varied and extensive talents, of boundless acquirements, and glorious daring, will yet arise, and by this same organ of conversion, the Original Gospel, lead whole tribes and kingdoms to God by Jesus Christ our Lord? Yes, if we are found incompetent, spirits yet unborn will arise and fill the earth with the glory of the Lord.

But of the three great parties in the Gentile Church, Greek, Roman, and Protestant,—the last, divided, and broken into innumerable small sects, offer the feeblest, though not the fewest, obstacles to the progress of the Ancient Gospel. Unclothed, or stript of the secular power necessary to increase the number of their votaries by force, or to doom to confiscation, and to the stake, the Bastile, or the dungeons of the Inquisition, those who descent from their communion, the several parties of the Protestant world, are left dependant for the success of their systems, and for self-defence, wholly, to the conformity of their *faith* and *order* to the fundamental maxims on which the illustrious leaders of the Protestant Reformation, began their warfare against the Romanists, viz: That the Word of God, is the Supreme Arbiter in religion; and that its sense is *one:* in other terms, that "the word of God means what it says."

The Protestant world is composed, generally, of Lutherans, Episcopalians, Methodists, Presbyterians, Baptists, Covenanters, Quakers, Independents, Congregationalists, Moravians, Seceders, Shakers, Swedenborgians, Unitarians, Universalists, &c. But, as Romanism, the Greek church, and Protestantism, constituting distinct masses of religious profession, opposed to the onward and upward course of the glorious Gospel, are not to be regarded as offering barriers to its progress equally effectual, but are to be conceived of, rather as a scale of obstacles, graded from bad to worst, Romanism being in the zenith, so also the sects, which make up the entire mass of Protestantism, are in opposition, not one, but many; and are inspired with, and characterized by, a greater or less distinguished zeal, against the simple, beautiful and accessible salvation of the Original Gospel, from the grave Episcopalian downward to the Shaker. It merits particular notice also, that these sects are not so many inert obstacles, lying examinate in the way of the Gospel, and retarding its free course and glorification in society, by their mere breadth, and bulk, and weight, but are active and warlike in the extreme; often inviting to hostilities, and in their game-

someness not unfrequently playing off, upon our proclaimers, and even upon the Gospel itself, all the tempest of their party artillery.

Whether, therefore, we look to the East, or to the West, religion, as is seen, is in the most deplorable condition. In the East it is false.—In the West it is corrupted. But in both the East, and the West, it is proved to be a most obsequious and flexible organ for the advancement of bad government—the promotion of priestly and royal aristocracies—and the seduction of the people. In the East it is, Bramhins and Priests.—In the West it is Popes and Prelates; but in both, it is to the people, ignorance, expense, oppression, and immorality. The present sunken and low state of the East and West, in relation to religion, and their immediate and future elevation, form, it is conceived, points of intense interest for the consideration of all who are concerned for the conversion of mankind.

The conversion of the world is a sacred charge committed to the dutifulness, honor, and good faith, of all the Disciples; every thing, therefore, subsidiary to this object, or having a direct tendency to promote its accomplishment, is to be regarded by them as in the highest degree valuable.

Since the restoration of the Ancient Gospel, many things have occurred, of a nature, some of them to retard, some of them, to accelerate its successful progress. Among the matters which has greatly tended to advance its success, are the luminous expositions of the Gospel, which, since its restoration, have been submitted to all America, in the public prints of the brethren, the Messenger, and particularly, that distinguished organ of reformation, the Millennial Harbinger. In these prints, the order, import, intent, and authority; the simplicity, suitability, reasonableness, divinity and value of the Gospel, in all its parts, have been plead, with triumphant success, until the churches are filled with its glory. Faith, repentance, baptism, remission of sins, the Holy Spirit, and the resurrection, have all, as terms of the Gospel, been accurately and amply defined, illustrated, defended, and enforced with great point, beauty and varietyof reason and scripture, until it would be as difficult for its opposers to impugn the competency of those who advocate and defend it, as it would be for them to prove it human instead of Divine. Praised be God and Jesus our Lord.

Among the things, which by the grace of God, have operated in its more extensive diffusion at home, are to be regarded the increased experience of innumerable Evangelists, who, since its restoration, have been convinced of its originality, and of the plans, which were, then, adopted for its speedy and successful progress. "Since that time," says my beloved, Brother Campbell, when speaking of its practical restoration, in 1827, "the number of Evangelists, has greatly increased and many thousands have been blessed with the knowledge of salvation, through the remission of their sins. The ground having been, extensively, prepared for the reception of the primitive faith and institutions, the reformation rapidly spread all over this continent, and is hourly extending its conquests, not only under the governments of the New World, but in the Old World. Blessed be name of the

Lord, who alone does all these great things?" The Gospel is now proclaimed on the seaboard and beyond the Mississippi, in Texas and beyond the Lakes. It has crossed the Alleghanies, it has gone to the Rocky Mountains. It is in Mexico and Canada. It has traversed the Atlantic. It was more than heaven could hold, and must fill the world. All the ends of the earth shall see the salvation of God!

The enlightened and diligent evangelist, whether viewed in relation to the mere moral amelioration, which his labours yield to society in general, or in relation to the actual salvation, which, under Christ, he effects in those, who obey the Gospel, is of all men the object of our most dignified, affectionate, and generous regard. Wheresoever, therefore, the human foot has trodden the soil, thither may the Evangelists of glory and salvation tend; may they stretch along the distant sea-coasts like the arms of the ocean; may they cross all continents; may they spread themselves abroad like the rivers upon the face of the earth; may they ascend with the mountains; may they descend with the vallies; may they descend into the islands of the sea; may they be diffused among men like light, till the earth shall be filled with the glory of the Lord, as the waters cover the face of the great deep!

Another point of much interest in promoting the success of the good cause of the Gospel, is the continuous and increasing development of liberality among the churches. The Brethren every where begin to discern the relation between the labours of the Evangelist, and the conversion of mankind; and between his expenses and their own duty, to him and his family. Instances, however, there are of individuals and churches, who vouchsafe not to the financial concerns of the body, the regard, to which they are most obviously intitled; but inattention of this nature will, it is presumed, be speedily absorbed in the rapidly increasing interests of the glorious Gospel, to the spread of which the Brethren, every where, are daily becoming more and more alive.

What Evangelist has not felt the immeasurable disproportion existing between small audiences and the extent, the boundless extent of the Apostolic mission, 'Go ye into all the world and proclaim the good news to every creature?' Could the East and West be assembled—could all the tribes of men, from Japan to Spain, from Siberia to the Cape, from Berhings Straits to those of Magellan, be, on one vast plain assembled, the immense mass, even then, would fail to fill up the measure of the message of heaven in this point,—which may be called its *point of audience*, for the Gospel is not to one generation, but to all, from Jesus to the resurrection of the dead. Of the matters, therefore, which have conspired to facilitate and hasten onward the Ancient Gospel, a practice in such harmony with the Apostolic message as that of drawing together large assemblages of people under the name of yearly meetings, associations, camp-meetings, big meetings, or any other name, is by no means to be disregarded. On the contrary this custom ought every where to be encouraged. And the church, or churches holding such meeting, ought to be provident, and, by select and special servants, furnish on such occasions all possible accommodations for the

people. It is not contrary to my experience to say, that such an assembly, supplied with competent Evangelists, will do more for the conversion of the district of country in which the church holding it is placed, than all the particular meetings of the church for six months; for, however much the order, and godliness of the brethren may concern the world, and without them alas! for the world! yet the organ of conversion, the organ of immediate influence in the reformation of men, is the Gospel—the Gospel orally announced. In the walk of the brethren the Gospel can, indeed, be seen in its point of utility; but in preaching it can be read in all its attributes of suitability, power, wisdom, and utility.

The Ancient Gospel is framed by a wisdom truly divine, and like all the other works of God, is stamped with the double intelligence of adaptation and utility. The few facts therefore, on which it is founded; the simplicity, purity and power of its principles; the richness and blessedness of its privileges; and the extent and splendour of its hopes and expectations, are all easily pointed out and described, by the weakest of its disciples. Among the effective means, therefore, which have operated to produce its present and ever spreading fame, are to be enumerated, as not the least pleasing and efficient, the labours of all the brethren, in their own domiciles, and districts, and localities. Very much has been accomplished in this way, since its restoration; and perhaps, never on earth, but it avails, as will be sufficiently appreciated from the eminent services rendered to the Truth by these distinguished brethren, who have availed themselves of the popularity of their professions, and scattered the seeds of our salvation in wide profusion along the land. These are physicians, lawyers, esquires, post-masters, heads of acadamies, state officers, scholars, agriculturalists, or farmers.

If schools for the study of the scriptures, have not, heretofore, subserved the good cause of the Ancient Gospel, to the extent, which might reasonably have been expected, it has been because these nurseries have been rendered suspicious by the party purposes, which they seem to have in view. The abuse of any thing, however, annuls not the natural and necessary use of it, and therefore, if the advocates of the Truth in Christ, discern in these institutions, any thing either subsidiary to, or having a direct tendency to promote the interests of the Gospel, they will doubtless seize upon such facility, and promptly become the active and enlightened patrons of these schools. A church-school, to be held every Lord's-day morning, has been commenced in Carthage. The Disciples feeling the defectiveness of their own early Christian education, and deploring the unproductiveness of the schemes pursued by ministers, for the instruction of the public, have resolved to atone for the past in the most effectual manner, and accordingly, with their children and their fellow-villagers, have formed themselves into a church-school, for committing and studying the Holy Oracles. They assemble in a house of their own, and, on such occasions, there may be seen whole families, parents and children, husbands and wives, saints and sinners, bishops, deacons and evangelists, classed off, and under their proper instructors, studying, or reciting the laws, ordinances, statutes, and commandments of my Lord.

It were to be wished, however, that our common day-schools embraced the study of the Divine Oracles.

So far then in relation to the Gospel, and to those facilities, which under God, have conspired to exalt it in society.

In relation to order, the churches, by force of scripture, and by elaborate discussions in our public journals, of divers points of various interest to their well being, have been brought to almost a perfect uniformity of order:* making allowances for the incipient and weak condition of some of them, the Disciples generally, meet on the first day of the week, to break bread; and to render a blameless, humble, and willing obedience to the statutes and commandments of my Lord the King. On these occasions, they read the Holy Scriptures, sing, pray, exhort, and teach; and if there be present a capable brother, the opportunity is improved, to the good of the souls of those present, who have not yet obeyed the Gospel; that is, repentance, and remission of sins is proclaimed in the name of Jesus Christ, as was begun at Jerusalem by his order. Blessed be his holy name, and the name of his God, and Father!

Every person, intimately acquainted with the Protestant Churches, must be aware of the lamentable ignorance, which pervades, them in relation, not only, to the things that should be, but even to the things that now are. Of the Original, Holy Gospel, the ministers and members are surprisingly ignorant; of the proper and primitive order of the Church, they are ignorant; and of the application of the faith and order of our religion, to the formation of individual, family and church character, they are ignorant. They are unjudging also of the things that shall be; of the coming of our Lord they are unjudging; of the issue of the present age, of the resurrection of the just, and of the millenium, they are unjudging! Alas! for it may be said of them, with propriety, what was said of the Ancient Israelites, "My people are dying for lack of knowlege." Honorable and exalted exceptions, to this, no doubt, there are; but for ourselves we know of none: for the modes of teaching pursued, by the public instructors of the day, and the shocking and profane practice, which that order of men have, of styling the Word of God "a dead letter,"† and of telling the people they can neither believe, obey, nor understand it, paralizes every effort on the part of the public to become acquainted with its contents, and the destination of all religious improvements, is the total extinction of light and knowledge.

The government, which obtains in our assemblies, is by Bishops or overseers; and the church is waited upon by Deacons, that is servants. Both those officers generally are either farmers or mechanics; men remarkable for simplicity of manners and humbleness of mind, rather than variety of talent, or

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* If any person studying the Holy Scriptures on a particular point of order, feels in need of assistance, he would find his account in consulting those pieces in the C. Baptist, which are under the caption, "Ancient Order of Things." Ed.

† A person grim with predestination, and galvanized by Calvanism, told the Editor a few nights ago, that the Word of God, alone, could no more effect the conversion of a sinner than an old almanack!

of great learning. Most of them, however, are fond of. improvement, devoted to reading, and well skilled in the holy scriptures. Their influence in the churches, is not that of spiritual guides, priests, clergymen, or resolvers of cases of conscience, but only that of chief men among the brethren, distinguished chiefly for their superior attainments, and godly examples, nevertheless some scholars, judges, esquires, physicians, and heads of academies, are occasionally elected to preside over the churches, and to serve them. A Deacon never, and a Bishop seldom, perhaps never, receives, any pecuniary compensation for his labours, unless he teach and proclaim the Gospel, as well as, preside: and he is changed at the pleasure of the brethren, if the interests of the society are not advanced by his administration.

Discipline in the churches, is every where that of Christ and the Apostles, and varying with the nature of the case: Offences are personal, congregational, or mixed; and the laws of my Lord the King, are, in cases of discipline, read off from the face of the New Testament, and applied accordingly.

The manners and customs, of the families composing the reformation, are becoming, holy, and simple. Generally, they pray night and morning, in their little domestic circles; shake hands, sing, and rejoice before the Lord: some of them are growing into the habit of reciting, instead of reading the Holy Scriptures, at such times, and thus have a kind of family school. Many of their children can recite chapters, and some perhaps, whole books. This is a holy, salutary, enriching custom, and merits all encouragement. The brethren are fond of entertaining strangers; they wash their feet; and some of us salute them with a holy kiss; but this last custom has in the churches, suffered a double violence. Some make it a public, church ordinance, and so offend the public; others divorce it from the kingdom wholly, and so offend those brethren who approve it, and who very and properly believe, that the Apostles who enjoined it were men of as much taste, delicacy, and, to say the least, know, as well as we do, the manners and customs which were best befitting our Holy Kingdom.

But besides the Gospel, in which she is founded, and the order by which she worships and is exalted, the Church is an *imperium in imperio*; that is, she is an internal, spiritual kingdom, seated within the bounds of external, temporal kingdoms, but distinct from them; and therefore, having her external as well as internal, or foreign as well as home relations, she is bound, by the highest motives, to answer to their foreign relations, the solemn and dignified consideration to which, by their nature, they are so eminently intitled For the benefit of those empires, or republics in which she sojourns, therefore, it behooves her to have her sacred doctrines, or the scriptures, translated into the various languages. Those who labour for her, ought, as the scriptures direct, to be men of the best character, and of good report with those, who are without the pale of her religious dominion: She is bound to inculcate obedience to magistrates, and to honor the civil institutes of the nations. But thoughts on the external relations of the church, are much needed, and if in accordance with the scriptures would be exceedingly useful.

Some may think, perhaps, that the church holds the helm of the nations by the civil education of her children: however this is, the education of our children is of such transcendent importance, as to command itself, alike to the head and heart, the affections and enlightened reason of all the disciples. Children are naturally fond of amusement, and it is proper that this appetite should, to a certain extent, be gratified, but the sports and past times of our common schools, are most of them exotic; they are not naturally American, but have been imported from the countries of serfs and slaves, and unbecoming children, who are the hopes of the Republic; they are defiled, also, by profanity, and unworthy of those, who are in future to form the Church of God.

The partisans have, this year, discovered no common degree of hostility to the Ancient Gospel, their attacks upon certain of its most obvious points—as *remission* and *the spirit*—have been characterized by a courage and a zeal which would have done honor to a better cause: Dr. Cleland, Mr. Clough, Mr. Waterman and Mr. Lynd, have, successively appeared, at once, to impugn the Original Gospel, and to defend the merits of the opposing systems, respectively maintained by Presbyterians, Methodists, Baptists, and New Lights; the North the South, the East and the West, New York and Cincinnati, Pittsburgh and Lexington, have each furnished the "*the man of war.*"

It is presumed, however, that in all this, the Truth has not suffered any obscuration or restraint. On the contrary, it has become more brilliant and impressive; it has become better understood by those who love it; its advocates have enlarged the field of their experience, they have met their opponents at the points at which they were pleased to make their appearance; have been led to discern the best modes of defence, and have, by the will of God, played the artillery of light with such sucess as to greatly annoy, and in many instances to discomfit their opponents.

Let us not be discouraged: let us rather as soldiers of salvation, and not of condemnation, arm ourselves with renewed courage, and advance the interests of our religion with alacrity; let us meet, and prepare ourselves to meet, men of all sentiments, with the respect and courtesy due to them, as men; and with the philanthrophy and piety, expected from us as Christians. Let us reason the case with Atheists, Deists, Sceptics, and Sectarists, and in our reasonings, let us appeal to fact and to the evidences of revdation; let us appeal to Nature and to the views of Nature, speaking by the thousand tongues, that the Hand which made us is Divine. Finally, let us show to all, that if nature and society combined, have made men what they are, religion by her united energy, has made *us* what we ought to be, innocent, elevated, kingly, and divine!

WALTER SCOTT.

Notice.

The following pleasing notice of Brother Campbell, and of his appearance in New York, and Philadelphia, is extracted from the "Pennsylvania Inquirer," a large and elegant newspaper of the last named city. We, with pleasure, copy it into the Evangelist for the gratification of many of our readers, to whom our distinguished and beloved Brother has, under Jesus our Lord, endeared himself by many precious favours. Ed.

"Mr. Campbell, the Baptist minister, who was so successful in the controversy, he some time since held, at Cincinnati, with Robert Owen, has arrived in this city, and will do doubt, preach several times before he leaves Philadelphia. The New York Gazette of Tuesday last, says of this eminent speaker: "He delivered a lecture at Tamany Hall, on Sunday evening,, on the evidences of Christianity, to one of the largest audiences ever assembled at that place. Last evening he preached at the Union Baptist Chapel, in Mott street, near the Cathedral, and took a farewell of his New York friends, previous to his departure for the West. The eloquence of Mr. C., although not of that boisterous kind, so popular at the present day, is extremely pleasing and captivating. It is in the true style of the Demosthenian oratory—that of the matter, and not the manner. He has edited a new translation of the scriptures, and sustains a high character for learning and piety west of the Alleganies."

CORRESPONDENCE.

The following interesting letter is from our beloved Bro. Matthew Clapp of Mentor, and furnishes us with a striking illustration of David's asseveration of the Divine Providence. "He maketh the wrath of man to praise Him." Ed.

Matthew to his beloved Bro. Scott, wishes health and happiness.

Dear Sir,

I embrace the present moment to address a few lines to you. By the favour of our Father in heaven we are all well.

The Disciples in this vicinity, are in a tolerable state of health corporally and intellectually. I have recently witnessed the power of the *Ancient Gospel* in revolutionizing a Baptist church in Jefferson, Hahtabula Co. As the circumstances are somewhat peculiar, I shall trespass upon your patience by relating a few of them.

A few individuals in the church, had been looked upon as rather heretical for several years—had read Brother Campbell's writings some; but at length for the sake of peace in the church they had discontinued their readings. A few months since they had a revival, and several young persons and children, were added to the church; but upon a certain first day when some persons were to be baptized; a little girl, about 10 years old, who had been studying the scriptures, most devoutly, for a long time, came forward and requested baptism. It so happened, that, she had never heard an orthodox experience, and all she knew of Christianity she had learned from the *Sacred Record.* When asked by the *Priest*, if she thought she was a Christian, she very scripturally answered, "she did not know, that, any one could be considered a Christian until he obeyed Christ, but she wished ardently to become a Christian." But this was rank *heterodoxy* to talk of becoming a Christian by obeying the *great king*, although "He has become the Author of eternal salvation to all who *obey Him.*" The *priest* was *thunderstruck*, but soon collected himself enough to "Forbid water," that she should not be baptized. Upon this her father (who had been one of those deemed most heretical) arose, and required of the *Elder* a scriptural reason for refusing to baptise the little daughter, and also scriptural authority for calling any disobedient person a Christian. The cry of heresy was then raised against him. A meeting was called to consider his case and examine his principles. He was excluded as a heretic. A vigorous effort was then made by the *leader* to purge the church. To this end, articles of agreement were drawn up, the purport of which was, "No fellowship with any, that would read the writings of A. Campbell, or that imbibed any of his sentiments." Then followed a summary of what they understood, his sentiments to be. To this one of the most influential members of the church objected in the strongest terms; spoke more than an hour upon the tyrannical nature of all such acts of legislation, as being subversive, not only of Christian liberty, but also of the spirit and genius of our constitution and political freedom. A committee was appointed to labour with him, who "ceased not day and night, for the space of one week, to warn him with tears," but in vain. He was excluded. Hereupon a grievance was drawn up by some one, and signed by eighteen members of the church, who composed almost all the *age*, *experience* and intelligence of the body. The grievance was laid before the church, but as the agrieved party far outnumbered the others, the elder entreated, that the matter should be laid over to another meeting; when he assembled his orthodox friends, an hour, before the time appointed, and lo!! ten persons excluded eighteen!!! All that had signed the grievance were concluded in heresy, and as such the hand of fellowship was withdrawn from them. In this distressed state they remained for several months, until the 1st of October last, when Bro. Collins of Chardon, and myself, visited them, and

proclaimed the word of the Lord to them. They formed into a church upon the "foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Two persons were then "baptized for the remission of sins," one of whom was the little girl aforesaid, who had her heart broken ever since, she was prohibited the institution of remission; but now like the Ethiopian of old, she could go on her "way rejoicing." While orthodoxy would pronounce her carnal, not discerning the "reign of God," we say, surely she was drawn to Jesus by the Father; for while he says, "No man can come to me, except the Father, who sent me draw him," yet he adds, "as it is written in the Prophets, they shall all be taught of God. Every one, therefore, that has heard, and learned of the Father, cometh to me." Our Lord in the days of his flesh, healed a paralytic, and while the scribes were disputing, whether he had power to forgive sins, the man was rejoicing in the fact, that he was made whole. So while the modern scribes are debating whether the Sacred Oracles are a living, or a dead letter, honest souls are rejoicing in the assurance, that the "Word is living and effectual," that "the Gospel is the power of God unto salvation, because therein is revealed the righteousness of God by faith," that is, "the forgiveness of sins, by faith in him, who is "the Lord our righteousness."

Four weeks afterwards I visited Jefferson again; immersed 3 persons; one member of the Presbyterian church; and a happier congregation of Disciples I have never seen. There are several truly intelligent in the scripture, able to edify the body. The opposition is virulent in the extreme. May the Lord preserve the Disciples blameless "unto his coming, and kingdom."

All the family, especially Allicia and our sister, Jane Chapman, (who is with us at present) join me, in the warmest salutation of love, to you and sister Scott and the little ones; favour be with you, with all affection and esteem.

I remain yours in the Lord.

MATTHEW S. CLAPP.

Rockville, Nov. 19th, 1833.

Beloved Brother,

After long silence I sit down to write to you. I have not been unmindful of your course for the last seven years, nor of its issue, but alas! the circumstances with which I am surrounded, prevent me from making any visible impression in this neighbourhood. During the last few years, I made several attempts to address the people, from the Sacred Oracles. And sometimes the Brethren from Baltimore and other places visited us, and proclaimed the Gospel. But the sects prevailed against us. In proportion as Mr. Campbell's views of baptism, the Spirit, &c. became more extensively known, the people got more alarmed, being excited by the clergy. Mr. McVey, who had preached at Brookville, about 9 miles from us, but who never collected the baptized in a church capacity, came to us with Brother C. Farguharser of Baltimore. They spoke to the people here, but an uncommonly strong current of prejudice set against us. Shortly after the time of which I speak, the clergy of this town

through their friends, circulated a report, that, I had forfeited all confidence with the people, and that they would have me out of the Sunday School, as I had been superintendant, &c. A meeting of the Board of Managers, was called, and Mr. Mines, the pres't, a Presbyterian clergyman, asked liberty to ask me some questions relative to certain reports that had been afloat respecting my religious creed. He was intirely disappointed. I would answer nothing. I would not recognize his right to question me.

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This brings me to speak of Brother Campbell. He and the Brethren are to hold a Three Day's Meeting, to commence on Friday, 22nd inst. in Baltimore. He comes from Norfolk. I wish by all means that he may come to Rockville. He will be in Washington, and from thence to this place, is only 16 miles. He is travelling with Mr. Burnet and Doctor Hall. May the Lord prosper their labour! May the Reformation spread!!———————————————————Now Brother Scott, farewell. Fight the good fight of faith, and lay hold on eternal life. Pray for us, that we may be kept without offence till the day of Christ. Happy day! Well may we suffer reproach, well endure hardness; well may we take patiently the insults of the opposers of the Gospel which we proclaim, since God himself becomes our shield and exceeding great reward.

Perhaps you may yet write me, and offer me some advice relative to my course in this neighbourhood.

I remain yours in the hope of eternal life.

WILLIAM M'CLENAHAN.

From the beloved Asa Runyon, *Mayslick, Ky., 3d Dec.* 1833.—Dearly beloved Brother Scott. Your kind letter of 22nd ult. was received this morning. We are getting along here much as usual in our religious affairs; no additions to the disciples very lately; something upwards of 50 have been added to the church during the past summer.

Brother Gates has just returned from a visit to Louisville, says they had a very happy meeting; it terminated in much good to the Disciples, and 3 were added by confessing the Lord, and being immersed in his Holy Name. O may the good Lord grant that the number of the faithful may be greatly increased all over the land! O may the Disciples of our blessed Lord and Saviour Jesus Christ, in every place, have courage to stand up and contend earnestly for "the Faith, once delivered to the Saints;" not by word only, but most effectually and successfully, by their godly behaviour in all good works; for this I apprehend to be the prime meaning of the Apostles, in the above short exhortation. This I conceive to to be the most effectual way to put to silence our opponents, and stop the mouths of all gainsayers, who oppose the Holy Religion, we profess. O Lord bless, and strengthen the Disciples in every place! and grant that they may grow in knowledge, and in the favour of our blessed King! and to thy great and Holy Name be all the praise. Amen..

My kind respects to Brother Wright. May grace, mercy and peace be mul-

tiplied abundantly, to you and your dear family, and the dear Disciples with whom you congregate! I often think of your dear son, who has recently confessed his faith in Jesus, as the Son of God and his Saviour. He is a tender plant of the Lord. The same, I think I would say of Brother Wright's son. Ah, dear Brethren, you ought as I trust you do, rejoice in the Lord, and bless his Holy Name. O that I could hear my children confess, and obey Jesus as their Lord and Saviour! my soul would exult and rejoice more exceedingly (were it possible) in the Lord, for his goodness and mercy. My prayers andbest wishes for your health and happiness, both temporal and spiritual.

Yours in the good hope.

ASA R. RUNYAN.

P.S. Please write me as often as convenient.

&c.,

LOUISVILLE, Ky, Nov 29th, 1833.

DEAR BROTHER SCOTT,

Our beloved Brother Gates left us this morning, after spending nearly a week among us. We were somewhat disappointed at not seeing, or hearing at least, from you. We had truly a good meeting, considering all the circumstances, such as,some difficulties we have had amongst ourselves, which, by the by, have happily erminated. Three very intelligent females came forward and made the good confession, and were immersed into the name of the Father, Son and Holy Spirit, for the remission of their sins; and the Disciples were truly refreshed, and encouraged to persevere in the great cause, which we have espoused. As I did not design writing to you, on the subject of our meeting when I commenced, I must bring this part of my letter to a close.

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D. GORDON.

All letters and papers to the Editor to be addressed in future as follows:

Walter Scott, Carthage, Hamilton Co., O.

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☞ The Evangelist Printing Office has been removed from Cincinnati to Carthage, a small Village, seven miles along the Canal, where all kinds of Book, Newspaper, and Job printing, are executed in the best style, on the cheapest terms. ED.

Notes on good Banks on any of the Western States, will be accepted in payment of the Evangelist. Ed.

If the Brethren who read my paper, would each procure one additional subscriber, they would essentially advance the interests of the Evangelist. Ed.

New Subscribers, who have not received Nos 7 & 8 of vol. 2d, will please be patient and their numbers shall be *forwarded* by & by.

Complaints have reached us, that the Evangelist in some instances has not arrived at its places of particular destination, and the Subscribers have of course failed to receive their numbers. I have superscribed, wrapped, addressed, and mailed the three or four last numbers with my own hands. If, therefore, the Subscribers do not receive their numbers we are sorry for it, but they may depend on it that we are not to blame. Ed.

We published a large edition of our Feb. No. "The Discourse on the Holy Spirit;"—Some are still on hand, and may be had by any who wishes to know or to disseminate the sentiments herein contained.———*Price* $1 *per doz.*

NEW AGENTS.

1. Daniel Baldridge, Rossville, O.
2. M. Kyle, P.M., Harrodsburgh, Ky.
3. James Vandervort, Antioch, Clinton Co. O.
4. Samuel Rogers, Middletown, Henry Co. Ind.
5. Daniel D. Waite, Victory, N. York.
6. J. P. Puryear, Louisville, Ky.
7. Bro. David Denny, Salem, Ind.
8. James McElroy, Hickory, &c. Pen.
9. Bro. Owens, Troy, Miami Co. Ohio.

All papers and letters to the Editor, communications containing money excepted, to be post paid, and directed to him as follows:

Walter Scott,
Carthage, Hamilton Co.
Ohio.